1: Staden--164 (1553-54) 1928 Tupinamba
116, 136, 262

"They have also a beast called Dattu, (89) about a span high and a span and a half long. It is armoured over the whole of its body, except on the belly, where it has no protection. This armour resembles horn and moves with joints like mail. The beast has a long pointed snout and a long tail. It inhabits stony places and lives on ants. Its flesh is fat, and I have often eaten of it."

"89. This is, of course, the armadillo."

1: Staden--165 (1553-54) 1928 Tupinamba
116, 136, 262

"There is also an animal called Cativare (92) which lives both on land and in water, and eats the reeds growing by the water's edge, and when these beasts are alarmed they dive to the bottom. They are bigger than sheep, having a head shaped like a hare, only larger, and they are short-eared. They have a short tail and fairly long legs. On the land they move quickly from one water to another. Their hair is blackish-grey and they have three balls on each foot. The flesh tastes like pig's flesh."

"92. The well-known Cavia Capybara Linn., a water-hog whose name is derived from Capim, grass, and G-uara, an eater. See R. F. Burton, Highlands of Brazil, I, p. 3."

2: Thevet--131
116, 262, 825

(1555) 1878

Tupinamba

[AM: The natives] do not eat either stingrays or turtles because these animals being slow in water, could make those who eat them slow, causing them to be easily caught by their enemies and lessening their ability in pursuing them.

2: Thevet--147-149 (1555) 1878 Tupinamba
116, 262

They eat any kind of food at any day or whatever hour, but they are nevertheless superstitious about food so that they do not eat certain animals, terrestrial or aquatic, which are slow in their movements, but all that are fast in running or flying, like deer and does, for they believe that such meat can make them heavy and slow if attacked by their enemies. They do not like salted food and these are prohibited to their children. When they see Christians eating salt meat, they blame them for it and say that this will shorten their lives. They eat any kind of flesh, meat or fish, roasted in their fashion. Their meats consist of wild animals, rats of different sizes and kinds, certain kinds of toads larger than ours, crocodiles and others which they put on the fire whole with skin and tripe, and they eat them without more ado. They eat crocodiles and lizards too, of the size of a sucking pig [AM: iguana]. They shoot them with arrows. Their meat is like chicken. The food which they boil consists of small oysters and shells of the sea.

[AM: Poor people live more on fish, oysters and things of that kind than meat. Those who live inland fish in the rivers and they have a diversity of fruits produced by nature.]

4: Léry--I, 141-143 (1557) 1880 Tupinamba
116, 252, 262

They have two kinds of tubers which they call aypi and maniot. In three or four months they grow to the size of a man's thigh and about a foot and a half long. After they have been pulled up by the women (men do not bother with them) they are either dried on a barbecue or grated into a flour as white as snow by being rubbed on a [142] board in which certain small sharp stones have been inserted. This flour is then put on the fire in large wide pans which hold about a bushel.... While the flour is cooking it is stirred with a half gourd which is used as a spoon....

They have two kinds of flour, one well roasted and hard called ouy-entan, which keeps well and is taken with them when they go to war, the other which is not baked as long and is softer, called ouy-pon, being tenderer and better than the first kind....[143] Both flours are suitable for making a mush called mingant, especially when fat broth is used. It then becomes clotted like rice and has a savory flavor....

5: Léry--522 [2] (1557-1558) 1906 Tupinamba
116, 136, 262

"Moreover, the Americans take Lizards, they call them Touous, not greene, but russet, and of a spotted skinne, like our Countrie small Lizards. And although they bee foure or five foote long, and proportionable in bignesse, and therefore of a terrible forme, yet notwithstanding like Frogs, they abide in the Rivers, and Marishes, hurtfull unto none. Furthermore, the skinne being plucked off, if they be bowelled, and sodden, they are very delicate meate, so that I have not tasted any thing more sweet in America. For, they are of as white a flesh as Capons are with us, delicate, tender and sweet, that nothing excelleth them: yet in the beginning I abhorred the taste thereof, but afterward when I had tasted them better, as touching meates, the Lizards were chiefly commended of mee."

5: Léry--522 [3] (1557-1558) 1906 Tupinamba
116, 136, 262

"The Tououpinambaultii have also very great Toads, which they eate being rosted, without bowelling. But seeing both Physicians teach, and it is also commonly knowne, and apparent, that the flesh, and corrupt bloud, and whatsoever else belongeth to the Toade, is deadly, any one, although I hold my peace, may easily conjecture, that by reason of the temperatenesse of that Countrie, or some other cause, whereof I am ignorant, it happeneth, that Toades, there, are not venomous, and dangerous at all, as they are with us."

5: Léry--523 (1557-1558) 1906 Tupinamba
116, 136, 262

"They eate Serpents also, of the bignesse of a mans arme, five foote long almost. Moreover, I have observed, that the Barbarians (as I mentioned concerning Crocodiles) brought home a certaine kinde of them, party-coloured, with blacke and red, and cast them downe among their wives and children, so secure, that they handled them with their hands. These monstrous Land-Eeles, they cut into pieces, and dresse: but they are unsavoury, and of very little taste."

5: Léry--528 (1557-1558) 1906 Tupinamba
116, 262

"Seeing they perswade themselves, that the Egs, which they call Arginau-ropia, are, as it were, poison, they were not only astonished, if we supped Egs before them, but also reproving us, added moreover, that it was not to be suffered; for, while we prevented the hatching of chickens, we eate an Henne in an egge."

5: Léry--528-529 (1557-1558) 1906 Tupinamba
116, 262

"As touching these Birds which live in the woods, they take them as great as Capons, and those of three sorts, which the Barbarians called Jacoutin, Jacoupen, and Jacou-ouassou. They have all blacke and ash-colour Feathers, and come neere unto the Pheasants in taste, and I may truely affirme, that no sweeter or more delicate meate can ever be eaten, then those Jacoas are.

Besides, there are two kindes of most exquisite and choice Birds, which are named Mouton, of the bignesse [529] of Peacocks, with the same Feathers which the former had, and they are very seldome found.

Macacoua, and Ynambou-ouassou, are two kindes of Partridges, of the bignesse of our Country Geese, not much unlike the taste of Mutton. These three following have one and the same taste almost, Inambour-miri of the height of Partridges: Pegassou Stocke-doves, and Paicacu the Turtle Dove."

5: Léry--538 [2] (1557-1558) 1906 Tupinamba
116, 137, 262

"Sabaucaie is also numbred among the Brasilian trees, having an apple bigger then both a mans fists, and imitating the forme of a cup: in the bottome whereof certaine small kernels are found, like unto Almonds, and almost they resemble the very taste of Almonds.

Moreover, there is a tree in those Countries, of the height of our Service tree, whose apple the Barbarians name Acajou, of the bignesse and shape of an Hens egge, which when it is ripe, inclining to the colour of Gold, like unto a Quince, is not onely profitably eaten, but also yeeldeth somewhat a tart juice, not unpleasing to the taste, which most comfortably cooleth those that are inflamed with heate."

5: Léry--528[3] (1557-1558) 1906 Tupinamba
116, 231, 262

"Together with the Hennes, the Barbarians also nourish Indian Duckes at home, they call them Upec. But because the Tououpinambaultii are so superstitious, that they thinke, if they should eate so slow a creature, they should get the same slowness, so that if the Enemies should assaile them, they could not seeke their safetie by flight: no man may easily perswade them to taste the least morsell of them, and for that cause they abstaine from all those creatures which goe slowly, and also from fishes, as Raies or Thornebacke, and others which cannot swimme swiftly."

5: Léry--538-539 (1557-1558) 1906 Tupinamba-12
116, 137, 262

"Paco-aire is a shrub, of ten or twelve foote high, with a stocke, sometimes of the thicknesse of a mans thigh, which notwithstanding is so tender, that it may be cut downe at one stroake with a Sword: the Barbarians call the apple Paco, of the length of a mans hand, not [539] unlike a Cucumber in shape, and of the same colour also, when it commeth to ripenesse. But these apples grow, for the most part, twentie or five and twenty thicke together, on every bouth, which the Americans gathering, carry them into their cottages, of so great a waight as they are able to beare with one hand. And as touching the goodnesse of this apple, when it is ripe, the knop being plucked of after the manner of a fresh gathered Figge, it seemeth clottie and full of clusters: whereby it commeth to passe, that to them that eate it, it resembleth the Figge, whereupon, we called it a Figge: but in taste it excelleth the most delicate Massiliensian Figges; and therefore not unworthily it may be reckoned among the best fruites of all that coast. The forme of the leaves of Paco-aire, is not unlike the leaves of water-Sorrell, but they are of so great a bignesse, that commonly the length is extended to six feete, and the breadth above two: whereby it commeth to passe, that I cannot be perswaded by any meanes to beleeve that in Europe, Asia, and Africa, there are leaves of so great length and breadth. For, although I heard a certaine Apothecary affirming, that he had seene a leafe of Petasitis of the breadth of an Elle and a quarter, that is (for this Plant is round) whose circumference contained in compasse three Elles and three quarters: yet this largenesse came nothing neere to the greatnesse of our Paco-aire. It is true surely that the

thicknesse of those leaves answere not the length, nay, they are very slender, yet daily lifted up, so that the middle ribbe onely beareth the violence of the most vehement winde, wherewith that Country is very often troubled; but the rest is so jagged and cut a sunder, that to him that beholdeth them a farre off, these shrubs are supposed to be decked with Estridges feathers."

5: Léry--540-541 (1557-1558) 1906 Tupinamba
116, 137, 262

"The plant which bringeth forth the fruit Ananas, is like in forme unto the Flowre-de-luce, with crooked bending leaves, divided round about, comming neere unto Aloe, of the same forme with the greater Thistle, but the Apple which is of the bignesse of an indifferent Melon, and of the shape of a Pine Apple, bending to no part, groweth after the manner of our Artichoke.

Those Ananas when they are come to full ripenesse, are of a golden colour imitating blue, and yeeldeth the [541] smell of the fruit of the Idean Bramble, so that by the smell they were easily found of us, wandring in the Woods and other places where they grow: they are of so sweet and pleasant a taste, that none of our preserved fruits excell them. Therefore I thinke it to bee the best fruit of all America. I sometimes wrung one of them, out of the which I drew a Cruze of juice, which unto me, seemed nothing inferiour unto the Wine which they call Malmesey."

6: Abbeville--204v-205 (1611) 1614 Tupinamba
116, 226, 262

There are also mussels (moules) which they call Xerourou similar to ours but much larger, and more delicious, they are the everyday food of the Indians as well as oysters, because they are easy to find, and are in great abundance...

There are pools in several places full of small fish [205] ... When the winds dry them up the Topinamba eagerly catch and gather these fish, which are delicious to eat.

6: Abbeville--218ff (1611) 1614 Tupinamba
116, 262

[Edible fruits: bananne, mangaa, jaracatia, ouäierouä, genipa, agoutytreua, araticou, caoup, euuauirap, ama-vue, goiaue, or morgoyä.]

6: Abbeville--221 (1611) 1614 Tupinamba
116, 342, 262

The most common kind of palm tree is called ouäcoury, whose branches are called pindo by the Indians and used to cover their huts. This tree has a large fruit covered by a thick bark. Inside are 4 or 5 nuts about as long as the little finger, very good to eat, from which the Indians make a mild and very good oil. In the center of the trunk of this tree is a marrow [AM: palm cabbage] which the Indians call ouäcoury rouan, it is very good to eat cooked like nuts or almonds or in other ways.

6: Abbeville--221v [3] (1611) 1614 Tupinamba
116, 262

[AM: summarized-The Indians eat the fruits of the following palm trees: meututivue, ynaia, carana-vue, toucon-vue, pacoury, vua-ouässouran.]

6: Abbeville--223 (1611) 1614 Tupinamba
116, 262

...The Indians use this fruit [MC: of the jacaranda] to make manipoy which is a kind of strong soup, excellent to eat, good for the stomach and nutritious.

6: Abbeville--223v-226 (1611) 1614 Tupinamba
116, 262

[AM: summarized–Edible fruits: paioura, vua caue, pitom, auenonbouih, yachicha, cay-ouéen, ouägirou, moreoy, amyiou, vua-vyiou, vua pirup, onmery, arasa, ouyty, pekey, ioutay, yata una, inga.]

6: Abbeville--227v-228v (1611) 1614 Tupinamba
116, 262

The ananas [MC: pineapple] is the principal of all the plants...(228) and is delicious to eat...(228v) The fruit of the karaouata [AM: caraguata] and of the yarammacarou (AM: cactus) are edible.

6: Abbeville--228v-230 (1611) 1614 Tupinamba
116, 244, 262

[MC: summarized Cultivated fruits and vegetables: gyromon (pumpkins), taker or kaker (also a gourd), vuaeen (watermelon?), commanda-ouassou (beans), commanda-miri (peas), yeteuch (sweet potatoes: different varieties, violet, white, and yellow, etc.), cara (two varieties reddish and violet), taya-ouassou, mandouy (peanuts), manioch, macachet (macaxeira), manioch-été, manioch cave, usenpopouytan (red root of which the Indians make flour and which they use usually in place of bread.

6: Abbeville--230 (1611) 1614 Tupinamba
116, 262

Manioch cave is another root which... is good for making a mush and a sort of broth called caracou."

6: Abbeville--242-242v (1611) 1614 Tupinamba
116, 231, 262

As regards domesticated birds [242v] they are there in abundance. They have cocks and fowls of India [coqs et poulles d'Inde] called araignan which multiply rapidly in this country.

They also have a great quantity of common hens which they call ouira sapoukay, usually when they have laid 5 or 6 eggs, they set on them, in all seasons... so that they multiply abundantly.

They also have geese called upec, more or less the same size as ours, but more beautiful and better to eat.

They also have a great many ducks which they call potiry, bigger than ours with more beautiful feathers, and better tasting.

They also have wood-pigeons called picassou and common pigeons called picassoutin.

Among the many birds listed, there are some which the Indians tame very easily and render domestic either for their own pleasure or to eat and use as they see fit.

6: Abbeville--250 (1611) 1614 Tupinamba
116, 262, 825

...The old Indians eat the flesh [MC: of the anteater]; the young people, however are reluctant to because they say that if they eat an animal which feeds on ants, they will become feeble and lose their strength and courage in war.

6: Abbeville--253v (1611) 1614 Tupinamba
116, 262

The Indians sometimes eat the serpent tarehuboy.

6: Abbeville--255v (1611) 1614 Tupinamba
116, 262

Vssa-été are ants as large as the little finger which have wings and fly in groups: the Indians gather them in large gourds and fry them to eat; they say they are very good.

Their staple food is a flour made of the tubers of manioch or macachet or manioch-été, which they grate on a wooden rasp imbedded with many points made of stones and fishbones. They collect the scrapings and squeeze them with their hands into a big earthen jar. They make big balls of the residue, which they dry [305] in the sun. When they are dry, they pound them, and bake them in a clay vessel on the fire until it turns into small clods. When it is well cooked it looks like bread crumbs. This flour is called ouy.

Out of the juice which was left in the earthen jar, they take the thin part to make a soup, called manipoy, which is very good. Of the starch they make a sort of cake, which they call cassave, far better than those made of flour.

They have another way of making flour. They take the whole roots and they soak them in water for two or three days, then they dry them in the sun until they become white and soft. They call them cayman. They pound them in a mortar and roast them [305v] as mentioned before. Since they have not been squeezed and still retain their juice, they are far better and more excellent than the first ones. When they go to war, they bake this flour several times, according to the length of time they will be away... The mortar is a hollowed tree trunk, and the pestle is a stick, thick as the thigh and five or six feet long. It is called ongouäva yare.

They use these flours every day to mix with a broth of meat or fish, and make a soup called migan. [306]

They also make soup with the juice of a root called manioch-cave, which they grate.

6: Abbeville--304v-306 (1611) 1614 Tupinamba-2
116, 252, 262

The residue (marc) is only good as fodder for animals. However, the juice mixed with maize flour and with cassave, to which they add a fruit called pacoury, makes a good soup and is drunk in the morning for breakfast. They give some of it to their babies, as we do pap to ours.

[For meat they eat game, birds and fish of various sorts].

7: Evreux--108 (1611-13) 1864 Tupinamba
116, 224, 262

In order to get fat, many Indians gather and sail in a big canoe, well provided with flour, arrows and dogs. They go to the mainland where they kill as much game as they can: deer, does, wild hogs, tapirs, tatus and an infinity of birds. They stay there as long as their flour lasts getting fat and eating food to their heart's content, bringing back much barbecued meat.

7: Evreux--125 (1611-13) 1864 Tupinamba
116, 262, 763

When sick people, exhausted by the disease are regarded as doomed by their relatives, they are asked what they want to eat before dying and this is immediately given to them. Their usual diet, before death consists mainly of manioc flour and jonker, that is to say pepper mixed with salt. They believe that such a diet may restore their health....

7: Evreux--176 (1611-13) 1864 Tupinamba
116, 222, 262

They eat flying ants, which they capture by hand at the beginning of the rainy season when the insects move to other abodes. Men, women and children go after them and capture them. They break their wings and throw them into a calabash. They roast them and eat them.

Women also collect these ants when they leave their anthills. They squat near the entrance of the anthill and sing a chant, "Come, come my friend you will see the good-looking girl, she will give you hazelnuts." If two women hunt ants together, they alternate the chant.

8: Soares de Souza--163 (1570-87) 1851 Tupinamba
116, 262

In time of scarcity the natives cook the manioc leaves and eat them with pepper.

8: Soares de Souza--167 (1570-87) 1851 Tupinamba
116, 262, 758

The diet of sick Indians consists of soup made of carimá (manioc flour).

8: Soares de Souza--176 (1570-87) 1851 Tupinamba
116, 262

When they have nothing else to eat the Tupinamba mix pounded pepper with their manioc flour.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 262

These people do not eat the flesh of pigs which they raise in their houses, only the slaves brought up among white people do it, but they do eat the flesh of the wild boars and of waterhogs (cabiay).

9: Cardim--421 (1583-1601) 1906 Tupinamba
116, 262

"They have no flesh or fish daies, they eate all manner of flesh, even of uncleane creatures, as Snakes, Toades, Rats, and such like wormes; they eate also all manner of Fruites, saving some that are poisonous. This sustenance is ordinarily of that which the Countrie yeeldeth without husbandrie, as wilde fowle, flesh and fruites, but they have a certaine kinde of foode of a good substance, and healthfull, and many other pulses, whereof hereafter shall mention be made."

9: Cardim--476 (1583-1601) 1906 Tupinamba
116, 262, 273

"The herbe Nana is very common, it is like the herbe Aloes, and hath such leaves, but not so thicke, and all round about full of very sharpe prickles; in the middest of this herbe groweth a fruit like a Pine-apple, all full of flowers of divers colours, and very faire, and at the foot grow foure or five sprigs, which are planted; the fruit is very smelling, pleasant and one of the best of the world, very full of juyce, and pleasant, it hath the taste of a Mellon, though begger and more smelling, it is good for them that are troubled with the Stone, and it is very prejudiciall for Feavers. The Indians doe make Wine of this fruit, very strong, and of a good taste, the huske wasteth much the Iron at the dressing of it, and the juyce taketh away the spottes from the clothes. There is so great abundance of this fruit, that they fat their Hogs with it, and regard it not for the great abundance, they are also kept preserved, and raw they helpe the Sea-sicke at Sea, and with Wine in the morning they are medicinable."

9: Cardim--476-477 (1583-1601) 1906 Tupinamba
116, 262, 278

"Pacoba is the Fig-tree which they call Adams, it is neither tree nor herbe, for on the one side it becommeth very bigge, and groweth to twenty quarters [477] long, the stalke is very soft and full of pores; the leaves that it hath are most faire, and some a fathome long and more, all of them raced like the Velvet of Braganca, so smooth that they write on them, and so greene, coole, and fresh, that one sicke of a Feaver lying downe upon them, the Feaver is mitigated with their coolenesse. They are very fresh for to dresse the houses, and the Churches. This herbe beareth in every foote many impes, and every one of them beareth a cluster of a certaine fruit like Figs, which hath sometimes about two hundred, and when they are ripe, the foote is cut whereon the cluster hangeth, and the rest doe growe, and so they goe multiplying ad infinitum, the fruit is laid to ripen and becommeth very yellow, of a good taste, and healthfull, especially for the sicke of a Feaver, and for him that spitteth bloud, and rosted they are very pleasant and healthfull. It is an ordinary fruit whereof the Gardens are full, and there is of them all the yeere."

9: Cardim--477 (1583-1601) 1906 Tupinamba
116, 262, 278

"The herbes Murucuia are very faire, especially in their flowers: they runne upon a wall, and up the trees like Ivie, the leaves beaten with a little Verdigrease, is an onely remedie for old ulcers and the Poxe, it beareth a round fruit like Oranges, other like Egges, some yellow, some blacke, and of other divers colours and kindes. Within they have a certaine substance of kernels, and juyce with a certaine filme that covereth them, and altogether is eaten, it is of a good taste, and it is somewhat tart, and it is a fruit of some account."

9: Cardim--477-478 (1583-1601) 1906 Tupinamba
116, 262, 278

"In this Country are many other kindes of fruits, as Deaw-berries, blacke and red, Potatoes, and other rootes which they call Mangara, another called Cara, that is like to Turneps, and the stones of the earth. Of the Potatoes they make bread, and divers sweet meats, these Indians have many other Pulses, viz. Beanes, more healthfull and better then those of Portugall, and in great abundance, many kindes of Pumpions, and some so big, that they [478]use them for vessels to carie water, and they hold two peckes or more, French Beanes of many kindes, they are toothsome, and like to them of Portugall, Millet of many sorts, and of it they make Bread, Wine, and it is eaten tosted, and with it they fatten their Horses, Swine and Hennes, and there are certaine Taiaobas, that are like Cabiges, and they cause to purge. And an herbe called Iambig, the onely remedie for them that are sicke of the Liver, and the Stone. There are also many sorts of Pepper, that give a good taste in the eating."

"Of the Fishes that swimme in the salt water: also Shel-fishes, Trees and Fowles of the Sea: of Rivers and the Creatures which live therein; and the Beasts and Plants brought thither out of Portugall.

The Oxe-fish [AW: the manatee] in these parts is a Royall fish, esteemed above all other fishes, very healthfull in eating, and of a good taste, either salted or fresh: And it rather seemeth Beefe then Fish, and some doubts there were, because it was eaten on fish dayes; the flesh is all grained like Beefe, and so it is cut in slices, and they dresse it at the smoake like Bacon, or hanged [483] Beefe. In the taste, if it be eaten or sodden with Cabidge, or other herbes, it tasteth like Beefe, and drest in sowce it tasteth like Mutton; and rosted, both in smell, taste, and fatnesse it is like Porke, and hath fat also.

The Fish in his making seemeth a land creature, and chiefly an Oxe, the head is altogether of an Oxe, with skinne and haire, eares, cheekes, and tongue; the eyes are exceeding small for the bodie it hath, he shutteth and openeth them when hee listeth, which other fishes doe not; over the vents it hath two skinnes wherewith he closeth them, and by them he breatheth, and it cannot bee long under water without breathing, it hath no more nor other finnes but the taile; which is all round and close; the bodie is of a great bignesse, all full of yellow haires, it hath two armes of a cubite long, with two hands

like round peeles, and on them he hath five fingers all close one to another, and every finger hath his nayle like a mans nayle. Under these armes the female have two paps, wherewith shee bringeth up her young; she beareth but one at once: the inward part and the inwards of this fish are like an Oxes, with liver, and lights, &c. In the head over the eyes neere the braines it hath two stones of a good bignesse, white and heavie, they are of great esteeme, and are the onely remedie for the Stone: for beaten to powder and drunke in wine or water it causeth to void the stone, as it happened that giving it to a person to drinke, leaving other many experiences, within one houre hee voided a stone as bigge as an Almond, and remained sound, being before at the point of death. The bones of this fish are all massie and white like Ivorie. They make of it great store of *Butter, they take two leaves as from a Hogge; and the most of the Butter it hath in the taile, which being of a yard or more in length, it melteth all into Butter, it hath a good taste, and for to dresse or frie fish, and for light. It is verie good also for Medicines, as the Hogges Grease, it is white and smelleth well, it hath no smell of fish. This fish is taken with Harping-Irons; it is found in the salt Rivers, neere [484] the fresh water: it feedeth on an herbe that groweth by the borders, and within the Rivers, and where this herbe groweth, and neere the Springs of fresh water, whereof hee onely drinketh. They are verie great, some weigh tenne, others fifteene hundred, and such a fish hath beene taken, that an hundred men could not get it out of the water, but they broke it up there where it was killed."

* Or Greace, or Oile: so after. Mantega in the Portugall word."

"The fish Beijupira is like the Sturgeon of Portugall, and so it is held and esteemed of heere as a royall fish: it is very healthfull, fat, and of a good taste, they bee infinite, and some of their rowes are a span in compasse about: these fishes are taken in the broad Sea, with a hooke and line, it is six or seven spannes long; the bodie is round, blacke on the backe and the belly white.

The Oxe-eie is like the Tunnyes of Spaine, as well in bignesse as in making, inward as outward; it is verie fat, it hath sometime betweene leafe and leafe courses of fat as thicke as a Portugall (d) Tester; they are cut in backes and bellies like the Tunnyes, and of them is made great store and verie good (e) Butter, it hath leaves like a Hogge, is a fish esteemed and of a good taste, it deserveth well the name of Oxe fish, as well in his beautie, as his bignesse, the eies are properly like an Oxe, and therefore it hath this name.

The fish Camurupi is also a royall fish, and esteemed in these parts, the graine of it all in flakes, enterlarded with fat and grease, and of a good taste, it hath many bones through all the bodie, and is dangerous in eating. It hath a finne on the backe, which it carries alwaies raised upwards, it is of two or three quarters long, the fish is long of twelve and thirteene quarters in length, and of a good bignesse, and two men have much

"(d) Or foure shillings a piece.

(e) Or Greace.

adoe to lift up one of them, they are taken with Harping Irons, there are many of them, and much (f) Oile is made of them.

This wilde fish, which the Indians call Piraembu, (that is, a fish that snorteth, the reason is, because wheresoever it is, is heard by his snorting) is of a good bignesse, about [485] eight or nine spannes, it is of a good taste, and esteemed; it hath in the mouth two stones as broad as a hand, exceeding strange, with them they breake the Wilkes whereof they feed, the Indians esteeme the stones and weare them about their neckes as a Jewell.

There are many other fishes of sundrie kinds, that are not in Spaine, and commonly of a good taste and healthfull. Of the fishes of Portugall in these parts are also many, to wit, a fish called Tainhas, and a great multitude, and it hath beene tried that the Tainha beeing fresh, and laid to the stinging of a Snake is another Unicorne. There want no Sea-breames, a fish called Chicharros, it is like a Mackerill, Pargos, or great Sea-breames, Sargos, other Sea-breames, Garazes, Darados the Needle-fish, Cod-fishes, but these are rare, Pilchards like them of Spaine, are found at sometimes in the River of Januarie, and the most parts of the South, Scates, and Rayes; these Rayes some have

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"(f) Or Butter."

in their mouth two bones, and breake with them the Wilkes.

All these fishes are so healthfull that in these parts they are eaten after Milke, after flesh, and all a whole Lent without Oile or Vineger, and it causeth no scabs nor other diseases as in Europe, but rather it is given to the sicke, though they have a Fever, or be very weake."

9: Cardim--486-487 (1583-1601) 1906 Tupinamba
116, 136, 262

"In this Coast are many Tortoises; there are many taken, whereof there are coffers, boxes for the hoasts, cups, &c. These Tortoises doe lay their egges in the sands, and they lay 200. or 300. egges at a time, they are as bigge as Hens egges, verie white and round as balles; they hide these egges in the sand, and when the young are hatcht, presently they goe to the water, where they are nourished, the egges also are eaten. They have this propertie, that though you boile or roast them the white is ever soft, the inwards are like a Hogges, and they have vents where through they breathe. They have another particularitie, that when yee turne them on their belly, they turne presently toward the Sea, neither can they live otherwise. Some of them are so bigge that of their shels they make whole Targets, and one was taken [487] upon this Coast so bigge, that twentie men could not lift, nor poise it from the ground."

"There is a certain variety [of fowls] called macucagoás which are black and larger than hens: they have three layers of meat on the breast, (71) and are fat and tender; thus the inhabitants hold them in much esteem, for they are very savoury, more so than any fowls which are eaten among us.

There is another variety almost as large which they call iacú [ocus] (72) and which we call galhinas do mato [forest-hens]. They are grey and black and have a white circle on their head, and a red neck. Many of them are killed because they are very savoury, for they are among the [67] best birds of the forest. There are also in the country many perdizes [partridges], pombas [pigeons], and rolas [doves], as in Portugal, and many

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" 71. According to Piso, the skin is in three layers. But the writer's intent seemed to be to describe the three separate folds of meat which in a roast fowl would naturally appear distinct. To any one who has carved the breast of a roast turkey the meaning will be clear.

72. According to Piso, one of the pheasant species a little smaller than a hen, which took its name from its peculiar cry, iacu, iacu."

patos [ducks] and adens [wild ducks] (73) in the lakes and rivers of the coast:there are many other birds of different species which are no less tasty and wholesome than the [varieties] eaten among us [in Portugal] and held in most esteem."

"73. Probably a species of wild mallard duck."

There is also a species of very small fish like xarrocos, which they call mayacús; (81) these are so exceedingly poisonous, especially the skin, that if one were to take only a mouthful he would die withing the hour, for there is no remedy known in the land which counteracts or delays at all the violence of this death-dealing venom. Some Indians of the country risk eating them after skinning them and removing the whole of that part where they say the poison is contained. But in spite of this they sometimes die. These fish, as soon as they are taken out of the water, swell up so that they look like a bladder full of wind: and in addition to this characteristic, they are so tame that [75] one may catch them without difficulty with the bare hands; often they lie so quietly by the bank that any one seeing them would be tempted to take of, and even to eat of them if he were not aware of [their poisonous nature]. I do not recall any other fishes of those parts which deserve mention, for none of the others, as I have said, differs from those of this country [Portugal]: a great number of them are of the same species; but they are more

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"81. This is a fish very much resembling the catfish, except that it has not the poisonous spikes and the long whiskers."

savoury, and so wholesome that they are not injurious and are not forbidden to the sick, and they are very digestible in any sort of illness; under all conditions one may eat of them without affecting the health."

12: Magalhães de Gandavo--91 (4) (1576) 1922 Tupinamba
116, 262

"The foods which they plant in their fields and on which they are nourished are those which have been mentioned above, namely, mandióca [manioc] and milho zaburro [maize]."

17: Nobrega--91 [3] (1550) 1844 Tupinamba
116, 262

The common staple of the land is a root, which they call mandioca, from which they make a farinha that everyone eats, and which also yields a wine that, when mixed with the farinha, makes a bread resembling that (which we make) from wheat. Fish are plentiful, as are molluscs, on which the people live, and there is a great deal of game in the forest, (as well as) ducks which the Indians fatten; oxen, cows, sheep, goats, and chickens are also present in the land in great quantity.

T 175 264 /360 cont./ their four fingers from the earthen dish or other vessel in which they keep it, even though they throw it from rather far away, nevertheless they put it so accurately into their mouths that they do not drop a single bit. So that some of us Frenchmen, wishing to imitate them, thought we would eat it in that fashion, and not being at all trained for that like them, instead of throwing it in our mouths, we discharged it on our cheeks and floured our whole face; /361/ consequently unless those principally who wore beards would have wanted to be accoutered as players of farces, we were constrained to take it with spoons" (Léry, Vol. I, pp. 143-144).

T 262 252 264 This comparison permitted me to suppose that roasted corn flour has simply replaced the "farinha" of the Brazilians. As we know, the pulp of manioc tubers, after being carefully squeezed in the tipiti, or trough, was roasted on a terra-cotta slab and changed into dry flour, with which the Tupinamba accompanied all their meals. The Chiriguano think the same C 262 264 196 way about atši: they say that corn flour, in order to be eaten, must have an accompaniment, an intina. To my way of thinking, atši and muínti are two substitutes for manioc flour that C [171] the Chiriguano invented or adapted after emigrating into a land where bitter manioc was unknown. Neither the other tribes of the Chaco nor the Quichua eat corn in this form, and, to my knowledge at least, there is no doubt that the Chiriguano introduced these two dishes into the country, without counting a goodly number of the ones which have been enumerated.

C 262 The only fruits that the Chiriguano consume on a large scale are the prickly pear or tuna (Opuntia), which are seen C [245] [197] in all their villages. They also plant some fig and orange trees when they are under mission influence. They are also great lovers of melons, of sandias (watermelons), and when they have eaten one of these which has pleased them particularly, they keep the seed. They love sugar cane with a passion. Sorghum is especially meant for the children, for whom these graminaceae are a veritable sweetmeat. They suck the juice, which is as sweet as that of sugar cane.